Sri Aurobindo in the years 1914 - 1920
(At Pondicherry)

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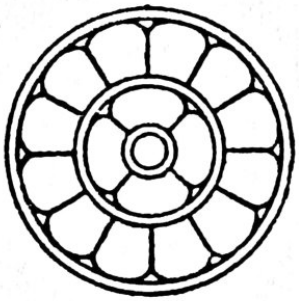
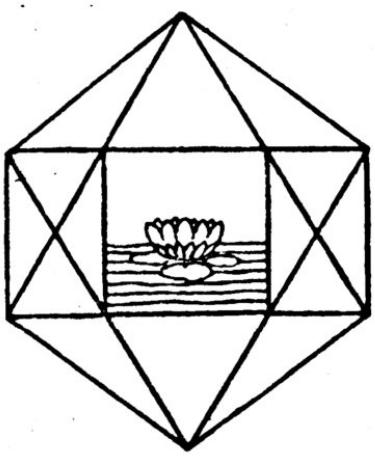


To do the work that one does with all sincerity, as perfectly as one can is certainly one of the best ways to serve the Divine.

The Mother



All India Magazine

—Matter shall reveal the Spirit's face.

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CONTENTS

	Page
Editorial	2
Prayer	3
Yoga and Reason	4
The Divine as Love	8
Spirituality and Outer Life	11
Divine as Delight	12
The Divine Choice	15
Faith	18
Faith and Experience	20
The Divine Presence	22
Life Religion Spirituality	23
How to Receive The Divine Love	25
News Letter	28

We live not only by our thoughts of the mind but also by the affections of the heart. What we think and believe about life goes with what we feel and taste in and of it. In Yoga and spirituality too our ideas and concepts about God and the universe go with our sentiments and emotions towards them, rising from experience to further experience by which we grow through developing realisations. Faith and conviction and love and devotion are, therefore, of utmost importance in the life of sadhana: they provide to us the support for our close relation with the Divine. If clear understanding helps our unwandering approach to the Reality, sound faith and pure love open the gates of our being for the reception of the intimate Grace of the Beloved, His arms ever extending to embrace us from all sides.

This mainly is the theme for which the present issue of the AIM is reproducing pieces of writings of Sri Aurobindo and the Mother, taken from On Yoga II Tome One, Prayers And Meditations Of The Mother, Bulletin Of Education Vol. VIII No. 1, Vol. IX No. 2, and Vol. XI No. 4.

The Editor

PRAYER

THOU art all love, O Lord, and the light of Thy love is there deep down in all thought and in every heart. Achieve Thy work of transfiguration: illumine us. Open the doors still closed, widen the horizon, establish power, unify our beings and make us participators in Thy divine beatitude, so that we may help all to share in it. Let us conquer the last obstacles, inner and outer, and surmount the ultimate difficulties. An ardent and sincere prayer has never risen to Thee in vain; always in Thy munificence Thou respondest to every call and Thy mercy is infinite.

O Divine Master, let Thy light fall upon this chaos and a new world emerge from it. What is now preparing accomplish and let a new humanity be born which will be the perfect expression of Thy new sublime Law.

Nothing shall stop our elan; nothing shall tire our endeavour; resting upon Thee all our hopes and all our activities, strong in a complete submission to Thy supreme Will, we shall march to the conquest of Thy integral manifestation with the calm certitude of victory over all that would oppose it.

Salutation to Thee, O Master of the worlds, who triumphest over every obscurity.

The Mother

Mind by itself is incapable of ultimate certitude; whatever it believes, it can doubt; whatever it can affirm, it can deny; whatever it gets hold of, it can and does let go. That, if you like, is its freedom, noble right, privilege; it may be all you can say in its praise, but by these methods of mind you cannot hope (outside the reach of physical phenomena and hardly even there) to arrive at anything you can call an ultimate certitude. It is for this compelling reason that mentalising or enquiring about the Divine cannot by its own right bring the Divine. If the consciousness is always busy with small mental movements,—especially accompanied as they usually are, by a host of vital movements, desires, prepossessions and all else that vitiates human thinking,—even apart from the native insufficiency of reason, what room can there be for a new order of knowledge, for fundamental experiences or for those deep and tremendous upsurgings or descents of the Spirit? It is indeed possible for the mind in the midst of its activities to be suddenly taken by surprise, overwhelmed, swept aside, while all is flooded with a sudden inrush of spiritual experience. But if afterwards it begins questioning, doubting, theorising, surmising what these might be and whether it is true or not, what else can the spiritual power do but retire and wait for the bubbles of the mind to cease?

I would ask one simple question of those who would make the intellectual mind the standard and judge of spiritual experience. Is the Divine something less than mind or is it something greater? Is mental consciousness with its groping enquiry, endless argument, unquenchable doubt, stiff and unplastic logic something superior or even equal to the Divine Consciousness or is it something inferior in its action and status? If it is greater, then there is no reason to seek after the Divine. If it is equal, then spiritual experience is quite superfluous. But if it is inferior, how can it challenge, judge, make the Divine stand as an accused or a witness before its tribunal, summon it to appear as a candidate for admission before a Board of Examiners or pin it like an insect under its examining microscope? Can the vital animal hold up as infallible the standard of its vital instincts, associations and impulses, and judge, interpret and fathom by it the mind of man? It cannot, because man's mind is a greater power working in a wider, more complex way which the animal vital consciousness cannot follow. Is it so difficult to see, similarly, that the Divine Consciousness must be something infinitely wider, more complex than the human mind, filled with greater powers and lights, moving in a way which mere mind cannot judge, interpret or fathom by the standard of its fallible reason and limited half-knowledge? The simple fact is there that Spirit

and Mind are not the same thing and that it is the spiritual consciousness into which the yogin has to enter (in all this I am not in the least speaking of the supermind), if he wants to be in permanent contact or union with the Divine. It is not then a freak of the Divine or a tyranny to insist on the mind recognising its limitations, quieting itself, giving up its demands, and opening and surrendering to a greater Light than it can find on its own obscurer level.

This doesn't mean that mind has no place at all in the spiritual life; but it means that it cannot be even the main instrument, much less the authority, to whose judgment all must submit itself, including the Divine. Mind must learn from the greater consciousness it is approaching and not impose its own standards on it; it has to receive illumination, open to a higher Truth, admit a greater power that doesn't work according to mental canons, surrender itself and allow its half-light half-darkness to be flooded from above till where it was blind it can see, where it was deaf it can hear, where it was insensible it can feel, and where it was baffled, uncertain, questioning, disappointed it can have joy, fulfilment, certitude and peace.

This is the position on which yoga stands, a position based upon constant experience since men began to seek after the Divine. If it is not true, then there is no truth in yoga and no necessity for yoga.

If it is true then it is on that basis, from the standpoint of the necessity of this greater consciousness that we can see whether doubt is of any utility for the spiritual life. To believe anything and everything is certainly not demanded of the spiritual seeker; such a promiscuous and imbecile credulity would be not only unintellectual, but in the last degree unspiritual. At every moment of the spiritual life until one has got fully into the higher light, one has to be on one's guard and to be able to distinguish spiritual truth from pseudo-spiritual imitations of it or substitutes for it set up by the mind or the vital desire. The power to distinguish between truths of the Divine and the lies of the Asura is a cardinal necessity for yoga. The question is whether that can best be done by the negative and destructive method of doubt, which often kills falsehood but rejects truth too with the same impartial blow, or a more positive, helpful and luminously searching power can be found, which is not compelled by its inherent ignorance to meet truth and falsehood alike with the stiletto of doubt and the bludgeon of denial. An indiscriminateness of mental belief is not the teaching of spirituality or of yoga; the faith of which it speaks is not a crude mental belief but the fidelity of the soul to the guiding light within it, a fidelity which has to remain till the light leads it into knowledge.

Sri Aurobindo

Whatever the motive immediately pushing the mind or the vital, if there is a true seeking for the Divine in the being, it must lead eventually to the realisation of the Divine. The soul within has always the inherent (*ahaituki*) yearning for the Divine; the *hetu* or special motive is simply an impulsion used by it to get the mind and the vital to follow the inner urge. If the mind and the vital can feel and accept the soul's sheer love for the Divine for his own sake, then the sadhana gets its full power and many difficulties disappear; but even if they do not, they will get what they seek after in the Divine and through it they will come to realise something, even to pass beyond the limit of the original desire. . .I may say that the idea of a joyless God is an absurdity, which only the ignorance of the mind could engender! The Radha love is not based upon any such thing, but means simply that whatever comes on the way to the Divine, pain or joy, *milan* or *viraha,* and however long the sufferings may last, the Radha love is unshaken and keeps its faith and certitude pointing fixedly like a star to the Supreme object of love.

What is this Ananda, after all? The mind can see in it nothing but a pleasant psychological condition,—but if it were only that, it could not be the rapture which the bhaktas and the mystics find

in it. When the Ananda comes into you, it is the Divine who comes into you, just as when the Peace flows into you, it is the Divine who is invading you, or when you are flooded with Light, it is the flood of the Divine himself that is around you. Of course, the Divine is something much more, many other things besides, and in them all a Presence, a Being, a Divine Person; for the Divine is Krishna, is Shiva, is the Supreme Mother. But through the Ananda you can perceive the Anandamaya Krishna, for the Ananda is the subtle body and being of Krishna; through the Peace you can perceive the Shantimaya Shiva; in the Light, in the delivering Knowledge, the Love, the fulfilling and uplifting Power you can meet the presence of the Divine Mother. It is this perception that makes the experiences of the bhaktas and mystics so rapturous and enables them to pass more easily through the nights of the anguish and separation; when there is this soul-perception, it gives to even a little or brief Ananda a force or value it could not otherwise have, and the Ananda itself gathers by it a growing power to stay, to return, to increase.

The conception of the Divine as an external omnipotent Power who has "created" the world and governs it like an absolute and arbitrary monarch—the Christian or Semitic conception—has never been mine; it contradicts too much my seeing and experience during thirty years of sadhana. It is

against this conception that the atheistic objection is aimed,—for atheism in Europe has been a shallow and rather childish reaction against a shallow and childish exoteric religionism and its popular inadequate and crudely dogmatic notions. But when I speak of the Divine Will, I mean something different,—something that has descended here into an evolutionary world of Ignorance, standing at the back of things, pressing on the Darkness with its Light, leading things presently towards the best possible in the conditions of a world of Ignorance and leading it eventually towards a descent of a greater power of the Divine, which will be not an omnipotence held back and conditioned by the law of the world as it is, but in full action and therefore bringing the reign of light, peace, harmony, joy, love, beauty and Ananda, for these are the Divine Nature. The Divine Grace is there ready to act at every moment, but it manifests as one grows out of the Law of Ignorance into the Law of Light, and it is meant, not as an arbitrary caprice, however miraculous often its intervention, but as a help in that growth and a Light that leads and eventually delivers. If we take the facts of the world as they are and the facts of spiritual experience as a whole, neither of which can be denied or neglected, then I do not see what other Divine there can be. This Divine may lead us often through darkness, because the darkness is there in us and around us, but it is

to the Light he is leading and not to anything else.

Sri Aurobindo

SPIRITUALITY AND OUTER LIFE

It is not absolutely necessary to abandon the ordinary life in order to seek after the Light or to practise yoga. This is usually done by those who want to make a clean cut, to live a purely religious or exclusively inner and spiritual life, to renounce the world entirely and to depart from the cosmic existence by cessation of the human birth and passing away into some higher state or into the transcendental Reality. Otherwise, it is only necessary when the pressure of the inner urge becomes so great that the pursuit of the ordinary life is no loger compatible with the pursuit of the dominant spiritual objective. Till then what is necessary is a power to practise an inner isolation, to be able to retire within oneself and concentrate at any time on the necessary spiritual purpose. There must also be a power to deal with the ordinary outer life from a new inner attitude and one can then make the happenings of that life itself a means for the inner change of nature and the growth in spiritual experience.

Sri Aurobindo

DIVINE AS DELIGHT

The reality of the universe is what one calls God and God is essentially delight. The universe was created in delight and for delight; but this delight can exist only in the perfect unity of the creation with its creator.

This unity Sri Aurobindo describes as a kind of mutual possession. The Possessor, that is to say, the Creator, who possesses the creation is at the same time possessed by it. That is the very essence of unity, the source of all delight. But because of division, because the possessor possesses no more and the possessed also no longer possesses the possessor, the essential delight is changed into ignorance. I say ignorance and not nescience; I speak here of true ignorance of which nescience is only a consequence, the ignorance of the unity, the union, the identity, the ignorance which is the cause of all suffering. As soon as the creation lost direct contact with its creator, ignorance ruled and suffering was its result. Everyone who has a spiritual realisation has this experience also that if the very minute union is established with the divine origin, all suffering disappears.

However, a whole succession of seekers and sages, particularly the entire line of Buddhism saw at the origin of creation, not the essential divine delight, the delight to create, manifest, express, but

desire. And instead of seeing the solution of the problem in the re-establishment of the unity bringing back with it the essential delight of manifestation and becoming, they considered that the end and the means at the same time were the total rejection of all desire to be and the return to non-existence.

This conception is a profound misunderstanding. The methods recommended for liberation are methods of self-development which can be very useful, but this conception of a world essentially bad because it is the product of desire, a world out of which one must escape at any cost and as soon as possible has been the greatest and the most serious deformation of all spiritual life in the history of mankind. The conception was perhaps useful at a particular moment for in the history of the world everything is useful; but at present it is out of date. The time is come when one must surpass it and return to a higher and more essential truth, climb back to the delight of being, the delight of the divine union and the divine manifestation.

It is this new orientation, I mean new in its terrestrial realisation, which must now replace all former spiritual orientations and open the way to a new realisation which will be a supramental realisation.

It is Delight alone, the Divine Delight that will bring the victory. But one must not confuse delight and delight. The divine delight of which I am speak-

ing here is quite the opposite of what is usually called joy, pleasure. One must completely renounce the one in order to be able to know the other and enter into the beatitude which is precisely the result of the manifestation of this true delight.

The Mother

Faith, reliance upon God, surrender and self-giving to the Divine Power are necessary and indispensable. But reliance upon God must not be made an excuse for indolence, weakness and surrender to the impulses of the lower Nature: it must go along with untiring aspiration and a persistent rejection of all that comes in the way of the Divine Truth. The surrender to the Divine must not be turned into an excuse, a cloak or an occasion for surrender to one's own desires and lower movements or to one's ego or to some Force of the ignorance and darkness that puts on a false appearance of the Divine.

Sri Aurobindo

THE DIVINE CHOICE

"He who chooses the infinite has been chosen by the infinite."

What a magnificent phrase and how true!

One could say in the same way, he who chooses the Divine has been chosen by the Divine, the Divine holds him tight and will not let him go. It is this choosing by the Divine that gives some people the inner confidence and certitude that they feel; they feel they are predestined. Even if they meet mountains of difficulties, what does it matter to them, for they are sure to arrive. This certitude gives them unfailing patience, and indomitable courage to stand face to face against any obstacle; for one is sure to reach the goal.

Never forget this: If you have thought of the Divine, it is because the Divine has thought of you; if you have chosen the Divine, it is because the Divine has chosen you. And once you are chosen, you are sure of your affair. Doubts, hesitations, depressions, uncertainties are all therefore a mere waste of time and energy which serves no purpose. That is why I told you one day: "After all, you are here because you wished for it in some part of yourself; and if you have wished for it somewhere, it is because the Divine wished for it in you."

Some follow the straight path and quickly arrive at the goal. Others, on the contrary, prefer labyrinths and need longer time, but the end is the same. I know by experience that there is no being who has had even for once in his life a great urge for the Divine (it does not matter how he called it, let us put it as the "Divine" for the convenience of language) and was not sure of finding Him. Even if he turns his back on the Divine for a time, it is of no consequence, he will surely arrive. He will have to struggle more or less, to wait more or less a long time, but I repeat he is sure to arrive one day. When his soul has been chosen, he is bound to become conscious, because his hour is come. And once the hour is come, the result will follow more or less quickly. You may go the way in a few months, you may do it in a few years, or you may do it in a few lives, but you will do it.

Note this particularly, you are given a full freedom of choice. If you decide within yourself that you will reach the goal in this life, you will do so. I do not mean that you will have to hold your decision constantly in your consciousness or repeat it continuously—in that case you would succeed in twelve months. I mean if you are suddenly taken up by this resolution: "This is what I want"—even once, in a flash—that is a seal put upon your life.

It is no reason, however, to lose your time on the way; it is no reason why you should follow all the meanderings of the labyrinth and arrive at the goal, decreased by all that you have lost, spent, wasted on the way. But in any case it is a reason why you should never despair whatever the obstacles and difficulties.

When you have something to do, it is better to do it as quickly as possible, that is my opinion. But there are people who like to lose their time. Perhaps they need turning round and round, falling back, going about in circuitous ways before they arrive where they should arrive. Unfortunately it is exactly people who have this habit of loitering, wandering away from the straight line, that complain the most of the way being long; they lament, but they themselves are the artisans of their own misery. But to each his choice.

Finally, there are those who move forward only when they are caught by the neck and driven ahead with a terrific force. And then they cry that violence is being done upon them; but it is they who ask for it.

If you decide to go straight, at any cost, to bear all difficulties and face without weakness all unpleasant things, you will avoid much trouble.

Be fearless and resolute, all obstacles will melt away before you.

The Mother

FAITH

There are two kinds of faith :

The faith that calls down the equanimity and the faith that calls down the realisation.

These two faiths correspond to two different aspects of the Divine.

There is the Transcendent Divine and there is the Cosmic Divine.

The Will of realisation is that of the Transcendent Divine.

The Cosmic Divine is what is concerned with the actual working out of things under the present circumstances. It is the Will of that Cosmic Divine which is manifested in each circumstance, each movement of this world.

The Cosmic Will is not, to our ordinary consciousness, something that acts as an independent power doing whatever it chooses ; it works through all these beings, through the forces at play in the world and the law of these forces and their results— it is only when we open ourselves and get out of the ordinary consciousness that we can feel it intervening as an independent power and overriding the ordinary play of the forces.

Then too we can see that even in the play of the forces and in spite of their distortions the Cosmic Will is working towards the eventual realisation of the Will of the Transcendent Divine.

The supramental realisation is the Will of the Transcendent Divine which we have to work out. The circumstances under which we have to work it out are those of an inferior consciousness in which things can be distorted by our own ignorance, weaknesses and mistakes, and by the clash of conflicting forces. That is why faith and equanimity are indispensable.

We have to have the faith that in spite of our ignorance and errors and weaknesses and in spite of the attacks of hostile forces and in spite of any immediate appearance of failure the Divine Will is leading us, through every circumstance, towards the final Realisation. This faith will give us equanimity; it is a faith that accepts what happens, not definitively but as something that has to be gone through on the way. Once equanimity is established there can be established too another kind of faith, supported by it, which can be made dynamic with something from the supramental consciousness and can overcome the present circumstances and determine what will happen and help to bring down the Realisation of the Will of the Transcendent Divine.

The faith that goes to the Cosmic Divine is limited in the power of its action by the necessities of the play.

To get entirely free from these limitations one must reach the Transcendent Divine.

Sri Aurobindo

As for experience being necessary for faith and no faith possible without it, that contradicts human psychology altogether. Thousands of people have faith before they have experience. The doctrine " No belief without experience " would be disastrous in spirituality or for that matter in the field of human action. The saint or bhakta have the faith in God long before they have the experience of God — the man of action has the faith in his cause long before his cause is crowned with success, otherwise they could not have been able to struggle persistently towards their end in spite of defeat, failure and deadly peril. I don't know what X means by the true faith. For me faith is not intellectual belief but a function of the soul; when my belief has faltered, failed, gone out, the soul has remained steadfast, obstinately insisting, " This path and no other: the Truth I have felt is the Truth whatever the mind may believe." On the other hand, experiences do not necessarily lead to faith. One sadhaka writes to me: I feel the grace of the Mother descending into me, but I can't believe it because it may be my vital imagination". Another has experiences for years together, then falls down because he has, he says, "lost faith". All these things are not my imagination, they are facts and tell their own tale.

I certainly did not mean a moral but a spiritual change—a moral man may be chock-full of ego, and ego increased by his own goodness and rectitude. Freedom from ego is spiritually valuable because then one can be centred no longer in one's personal self, but in the Divine. And that too is the condition of bhakti...

I don't know what is X's objection to emotion; it has its place, only it must not be always thrown outward but pressed inward so as to open fully the psychic doors. What you say is perfectly correct — I am glad you are becoming so lucid and clear-sighted, the result surely of a psychic change.

Sri Aurobindo

The principle of life which I seek to establish is spiritual. Morality is a question of man's mind and vital, it belongs to a lower plane of consciousness. A spiritual life therefore cannot be founded on a moral basis, it must be founded on a spiritual basis. This does not mean that the spiritual man must be immoral—as if there were no other law of conduct than the moral. The law of action of the spiritual consciousness is higher, not lower than the moral—it is founded on union with the Divine and living in the Divine Consciousness and its action is founded on obedience to the Divine Will.

Sri Aurobindo

Now, certainly, the Divine must be such a certitude not only as concrete but more concrete than anything sensed by ear or eye or touch in the world of Matter; but it is a certitude not of mental thought but of essential experience. When the Peace of God descends on you, when the Divine Presence is there within you, when the Ananda rushes on you like a sea, when you are driven like a leaf before the wind by the breath of the Divine Force, when Love flowers out from you on all creation, when Divine Knowledge floods you with a Light which illumines and transforms in a moment all that was before dark, sorrowful and obscure, when all that is becomes part of the One Reality, when the Reality is all around you, you feel at once by the spiritual contact, by the inner vision, by the illumined and seeing thought, by the vital sensation and even by the very physical sense, everywhere you see, hear, touch only the Divine. Then you can much less doubt it or deny it than you can deny or doubt day-light or air or the sun in heaven—for of these physical things you cannot be sure that they are what your senses represent them to be; but in the concrete experiences of the Divine, doubt is impossible."

Sri Aurobindo

The spiritual life (*adhyātma jīvan)*, the religious life *(dharma jivan)* and the ordinary human life of which morality is a part are three quite different things and one must know which one desires and not confuse the three together. The ordinary life is that of the average human consciousness separated from its own true self and from the Divine and led by the common habits of the mind, life and body which are the laws of the Ignorance. The religious life is a movement of the same ignorant human consciousness, turning or trying to turn away from the earth towards the Divine, but as yet without knowledge and led by the dogmatic tenets and rules of some sect or creed which claims to have found the way out of the bonds of the earth-consciousness into some beatific Beyond. The religious life may be the first approach to the spiritual, but very often it is only a turning about in a round of rites, ceremonies and practices or set ideas and forms without any issue. The spiritual life, on the contrary, proceeds directly by a change of consciousness, a change from the ordinary consciousness, ignorant and separated from its true self and from God, to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine. For the spiritual seeker this change of

consciousness is the one thing he seeks and nothing else matters.

Morality is a part of the ordinary life; it is an attempt to govern the outward conduct by certain mental rules or to form the character by these rules in the image of a certain mental ideal. The spiritual life goes beyond the mind; it enters into the deeper consciousness of the Spirit and acts out of the truth of the Spirit. As for the question about the ethical life and the need to realise God, it depends on what is meant by fulfilment of the objects of life. If an entry into the spiritual consciousness is part of it, then mere morality will not give it to you.

Politics as such has nothing to do with the spiritual life. If the spiritual man does anything for his country, it is in order to do the will of the Divine and as part of a divinely appointed work and not from any other common human motive. In none of his acts does he proceed from the common mental and vital motives which move ordinary men but acts out of the truth of the Spirit and from an inner command of which he knows the source.

If you have a sincere aspiration to the spiritual change in your heart and soul, then you will find the way and the Guide. A mere mental seeking and questioning are not enough to open the doors of the Spirit.

Sri Aurobindo

The divine Love is there, with all its intensity, all its power, a formidable power, but who is aware of it? Most people do not feel anything. What they feel is exclusively proportional to what they are, to their receptive capacity.

Just imagine! you are literally bathing in an atmosphere altogether vibrant with divine Love and you are not aware of it! Sometimes, rarely, for a few seconds, you have the impression of something and you say: "Divine Love came to me!" But it is not that at all. You had an opening, as small sometimes as a pinhead, and the Love rushed into you, because it is like an active atmosphere: whenever there is a possibility of its being received, it rushes in.

Not only Love, but all the divine things are there, all of them, constantly in their full intensity. Only you do not receive them, for you are shut up, blocked, occupied most of the time with other things.

Most of the time you are full of yourself. The whole universe exists as a function of your ego. You are at the centre and the universe moves around you. If you look closely at yourself, you will see it is like that; your vision of the universe is that you are at the centre and the universe all around. It is not the universe that you see, it is you whom you see in the universe. Then, as you are full of yourself, there is no room for the Divine.

But he is there always.

And all the wonderful things that are there around you, do you see them? Sometimes, at a moment when you are a little more receptive or in sleep when you are less exclusively preoccupied with your little affairs, you may have a glimpse of something, and you see and feel something. But generally, the moment you wake up,all that is obliterated by the formidable ego that is full of itself to the brim.

First of all, you must be able to come out of your ego. Then you begin to see things as they are, from a place a little higher up. And to see things as they truly are, you must be absolutely like a mirror; silent, peaceful, motionless, impartial, without any preference and in a state of full receptivity. If you are like that, then you will see that many things that you were not aware of, but which existed there begin to be active in you. And you could be in the midst of such things instead of being shut up exclusively within that tiny point that you are in the universe.

What attitude should one take in order to come out of the ego ?

It is a will rather than an attitude. You must will for it. And the surest means is to give oneself to the Divine. Not to try to pull the Divine to you, but to give yourself. You are then obliged to come a little out of yourself.

Unfortunately, when people think of the Divine, the first thing they do is to pull the Divine towards them as much as they can, and most often as they receive nothing, they groan; "I called, I prayed and I had no answer, nothing came !" But if you ask them, "Did you offer yourself ?" —"No, I pulled. Oh, it is for that it did not come !"

It is not that it did not come, but that when you pull, you remain so shut up in your ego that it raises a wall between yourself and what you are to receive. You put yourself in a prison and you are surprised that you perceive nothing within your prison.

A prison, and besides, without windows.

Throw yourself outside, give yourself without keeping back anything, simply for the joy of giving. Then there is a chance for you to feel something.

The Mother

Each must walk by the light he has even though there are dark spots in which he stumbles.

Sri Aurobindo

Logic, after all, is only a measured dance of the mind, nothing else.

Sri Aurobindo